

**THE EFFECTIVENESS OF CONTEMPORARY NASYID IN
DAKWAH FOR TEENAGERS: A CASE STUDY AT KOTA
BHARU, KELANTAN**

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BHARU, KELANTAN**

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Kajian ini membincangkan tentang “Keberkesanan Nasyid Kontemporary Dalam Dakwah Remaja”. Tempat kajian yang dipilih adalah di bandar Kota Bharu, Kelantan. Kajian ini mengambil masa selama lima bulan dan beberapa remaja lelaki dan perempuan yang berumur antara tiga belas tahun hingga sembilan belas tahun telah dipilih sebagai sampel. Tujuan kajian ini adalah untuk mengetahui sejauhmana keberkesanan nasyid kontemporari sebagai hiburan Islamik untuk menarik hati orang muda dekati Islam iaitu sebagai alat menyampaikan dakwah. Dalam memperoleh data, beberapa teknik kajian telah digunapakai iaitu borang kaji selidik, pemerhatian, temubual dan bahan rujukan lain seperti buku, majalah, suratkhbar dan internet. Hasil kajian yang diperolehi, menunjukkan nasyid kontemporari berjaya menjadi salah satu bahan yang berkesan untuk berdakwah dan juga mendidik masyarakat. Dapatan hasil kajian ini juga, nasyid kontemporari membuktikan bahawa ia mampu menarik minat remaja melalui lirik dan senikatanya yang membawa kepada kebaikan, mendatangkan ilmu dan memberi keinsafan.

ABSTRACT

The research is discussed about “ The Effectiveness Of Contemporary Nasyid In Dakwah For Teenagers”. The study has been done in kota Bharu, Kelantan and using sample of boys and girls, with the age between thirteen and nineteen years old. The purpose of the research is to know about the effectiveness of contemporary Nasyid as Islamic entertainment in attracting the teenagers to Islam. The researcher has used variables methodology such as questionnaires, survey, interview and other references like books, magazines, newspaper and Internet. The result is the contemporary nasyid is so effective in propagation and educate the community. Beside that, the contemporary nasyid also give benefit to teenagers because it gives many knowledge and consciousness.

ملخص البحث

موضوع هذا البحث يتناول أثر الأناشيد الإسلامية في دعوة إلى الشباب. وقد تم اختيار مدينة كوتا بهارو، كلنتان كمكان يجرى فيه هذا البحث. أما شريحة الشباب المختارة لهذا البحث فتتراوح أعمارها بين عشر سنوات وتسع عشرة سنة. والبحث يهدف إلى بيان أثر الأناشيد بوصفها وسيلة تسلية إسلامية في جلب قلوب الشباب إلى الإسلام. وقد استعانت الباحثة لتحصيل هذه المعلومات بمقابلة الشباب واستجوابهم، كما استعانت أيضا بالأخبار المبثوثة في المجلات والإنترنت. وقد وصلت الباحثة إلى نتائج كثيرة أهمها أن الأناشيد ذات الطابع الإسلامي لها أثر واضح في توعية الشباب وإرشادهم إلى الخير والصلاح.

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GLOSSARY

- Dakwah - Invitation, call, preaching.
- Fatwa - The legal guidance of a pious and knowledge scholar on matter of Islamic law, based on Qur'an, Sunnah and Islamic Syariah.
- Fitra - The first nature; the natural condition of humanity in harmony with nature.
- Kuffar - An unbeliever, a person who does not believe in the one True God.
- Mujahiddin - Warriors on jihad or 'holy war'.
- Munajat - "Whispering to, confidential talk". Generally used for the extempore prayer offered after the usual liturgical form has been recited (prayers).
- Purdah - Veil: piece of fine net or other fabric worn as part of a head-dress or to protect or conceal the face.
- Takbir - The pronouncing of the phrase "Allahu Akbar!", or Allah is the Most High (Great).
- Tazkirah - Purification of the soul.
- Ummah - Community. The family of Islam, the community of believers.
- Zikrullah - Remembering Allah.

TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha [°] b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	tālib
ظ	z	ظالم	zālim
ع	c	عقل	[°] aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لُبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى، ا	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iyy	شافعي	shāfi°iyy (ending)
وَ	uww	علو	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ’ .

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterasi: al maktabah al-ahliyyah

قلعة qal‘ah

دار وهبة dār wahbah

ABBREVIATION

In this research, the researcher used some abbreviations to replace the basis word:

1. Juz - Juzuk
2. NNC - Nahwan Nur Club
3. KUIM - Kolej Universiti Islam Malaysia
4. n. a. - No Author
5. P - Page
6. PP - Pages
7. Sdn. Bhd - Sendirian Berhad
8. Saw - Salla Allāh ° alayh wa sallam
9. SPSS - Statistic Package for Social Science
10. Swt - Subhānahu wa ta°ālā
11. Trans - Translator
12. Vol - Volume

CHAPTER ONE

CHAPTER ONE

INTRODUCTION

1.1 Background

Nowadays, the word of art is very familiar in our society. However, an art have a various of scope. One of them is voice artistic. The Muslim people, especially Islamic artistic group, Islamic movement activis and Ulama are the person that put efforts to bring Islamic Ruh (spirit or soul) in voice artistic namely nasyid.

According to “Kamus Dewan” (1994) the meaning of nasyid is song (usually song by group) that including of Islamic lyric. Usually, nasyid is sung as an Islamic entertainment like zikri, takbir and so on. According to the group of the preacher and mujahiddin, nasyid is not just an entertainment song, but it is a rhythm that evoke of dakwah and jihad spirit.

Meanwhile, the meaning of teenager according to Oxford Advanced (2000) is a person who is between the ages 13 to 19 years old. During this time, the adolescent begins a transition from child to adult. This struggle for independence can create a tug of war between parent and children. The teenage years are the time of many physical and emotional changes happened.

Today’s teenagers are facing lot of challenges. It is because there are too much of western life culture that exists in our country. From the observation, most of our adolescent pleasure is towards unbenefit entertainment. This situation could bring them to the unhealthy culture and life style.

Most of teenagers dislike attending knowledge discussion places like Forum, Preach and Tazkirah because they are more interested to entertainment. So, contemporary nasyid is a part of medium to create adolescent soul, as Islamic entertainment that most need by our society because they are more leading to entertainment. According to Oxford Advanced (2000), the meaning of entertainment is the action of entertaining or the process of being entertainment. Beside that, the meaning of education is the teaching of children and young people in school, university and other. Education is also something which is able to give and add knowledge to anyone. For example through reading book, magazine and miscellaneous is informal education.

Even contemporary nasyid is an entertainment, however it is combine in Islamic basic that have a lot of benefit compare to others neglect entertainment. It is not shows dance or disco like in clubs, bars or places that opposite to Islamic principles. Usually the message from nasyid is beneficial to society, especially to adolescent. It is contain of introduction to Allah, Prophet and Islam in whole. This is also a part of undirect way of dakwah because dakwah is not just Forum, Preach, Tazkirah and so on.

Contemporary nasyid is more emphasize on lyrics and message that including of Creator concept, advice, thanks God, attract to good deeds and prevent bad deeds (*amr makruf nahy munkar*)

Today, many of teenagers that are interest to contemporary nasyid. It could be improve by the attendance of adolescent in contemporary nasyid show, where is some of the audience is teenagers. Contemporary nasyid show is usually held at high education institutions and schools because most of student are interest to contemporary nasyid. This situation make a chance to nasyid groups presents their dakwah message through nasyid easily.

As a conclusion, we could say that nasyid is a part of art that could brought the listeners to become better and remembering the God through its own lyrics, rhythms, instruments, styles and manners.

1.1.1 Significance Of Study

The benefit of this research is contemporary nasyid can preach teenager to Islam. Usually, nasyid is sang as entertainment and also as music art can bring listener to well behaved. The using of Islamic lyric and message, is based on 'Rubbubiyah' concept, which can invite us to good doing and leave forbidden. Through the research, the writer will make research about acceptance of contemporaries' nasyid between Kelantanese not only as entertainment but also as preaching source. Beside that, we can know the way of nasyid group attracting teenager to like nasyid as their main entertainment. Furthermore, this research can be a reference to anyone who wants to know more about the contemporaries' nasyid.

1.1.2 Aim Of Research

The writer's aim of study is to recognize the effectiveness of contemporary nasyid as a medium dakwah to teenagers. Beside that, the writer wants to describe about the goodness of contemporary nasyid, which can produce knowledgeable generation.

1.1.3 Research Objectives

Several objectives have done in this research. They are to recognize function and effectiveness of contemporary nasyid as an instrument to preach Islam for society and teenagers. Beside that, the writer wants to explain about the characteristic of preaching by contemporary nasyid either from lyric or melody. In addition, the writer wants to know about the level of acceptance of contemporary nasyid among the teenagers. At least, the writer will know more about the way of nasyid's group use in attracting the teenagers to listen to contemporary nasyid excellently.

1.1.4 Statement Of Problems

This research is focused about 'the effectiveness of contemporary nasyid in teenagers propagation. Here, the writer is encountered some of statement of problems. It is whether contemporary nasyid is effective as a channel of propagation among young person today.

As we know nowadays, the originality of nasyid song is lost. It mixed with several of cadence and rhythm. Here, confusing has existed in differing which one nasyid and which one a pop song. According to the situation, it raised the question of whether contemporary nasyid can to be success as a channel to preach a belief of religion and teaching the teenagers especially and community generally also.

Through this study, the question that existed here is what the significance and the characteristics of dakwah that have in contemporary nasyid. Beside that, the researcher also wants to know whether the teenagers can accept contemporary nasyid as their favorite entertainment of substance.

Lastly, the question that raised from this studies is how to attract the people especially a teenagers to love or choose contemporary nasyid song.

1.1.5 Research Scope

This research, the writer focusing on contemporaries nasyid in preaching Islamic among boys and girls between 13 to 19 years old. The study will be made in Kota Bharu, which has known as Capital of Kelantan state. The writer will also take 100 people as sample of the research.

1.2 The Meaning Of Nasyid And Teenager

1.2.1 The Meaning Of Nasyid

Nasyid from Arabic word mean song (Mohd Qhalid, Haluan, 2003). Nevertheless, nasyid through Dewan Dictionary (1994) mean song that is singing by group and it contain Islamic lyric. Some people have assumed that nasyid is songs from OVA production which is in traditional cadence. However, some of musicians look nasyid or song in a big scope until various definitions about nasyid has existed. Many people agreed that nasyid is a song, which can bring message and it cadence is not too horrible.

Main source of nasyid are lyric and message, which is, must be based on 'Rubbubiyah' concept, advice, praise be to Allah, and invite us to do good action and leave the forbidden action. theusing of it music is based on Islamic law. Beside that a nasyid singer should show his attitude as a Muslim.

Hence, the massage of nasyid is not only to entertainment, but nasyid also preaching listeners to love Islam, Allah, God's messenger's, Muhammad s.a.w, human being and environments.

1.2.2 The Meaning of Teenager

The meaning of teenager according to Oxford Advanced (2000) is a person who is between the ages 13 to 19 years old. During this time, the adolescent begins a transition from child to adult. This struggle for independence can create a tug of war between parent and children. The teenage years are a time of many physical and emotional changes

1.3 Types Of Nasyid

Nasyid have existed since the period of the Prophet and still continuing until today. Nasyid today is so different with former nasyid. Nasyid can be divided into 3 types that are traditional nasyid, contemporary nasyid and pop nasyid.

1.3.1 Traditional Nasyid

In the past times, Islamic students and woman who wearing *purdah* like to hear nasyid song. Beside that, it's melody also pure and do not mix with other element. Former nasyid also using unsophisticated instrument such as *kompang*, *bongo*, and *conga*. Usually the traditional nasyid is participating by nasyid group from Indonesia like Izzatul Islam, Native Deen, and miscellaneous.

For preaching activist and Mujahidin, nasyid is not only as entertainment, but also as a network to improve spirit of 'jihad' because theme of nasyid is *zikir*, and *takbir*. Traditional nasyid also using melody as same as some one reading Quran. So, people should choose nasyid first than pop rock song.

Hence, melody of nasyid in early stage is very slow and it is like 'munajat' to Allah. Some of the nasyid groups present nasyid without any music instruments. It is

because *fatwa* at that time is very conscientious and avoid from anything which is versus with *Sunnah* and can bring us to do sin. After new *fatwa*, allowed to use *kompang* many nasyid groups start using it.

If we back to the time of Prophet Muhammad saw and his companion, nasyid was allowed because of it's roles that attract people to know the Almighty of God, make close of relatives relation, and enhance the spirit to fight for syariat and Islamic country.

Nasyid is not used in unbeneficial matter like others pop song's that make the listener unaware and slack. This is also a factor of the captured of Islamic empire centuries ago.

1.3.2 Contemporary Nasyid

Today, nasyid is spread and built it's own influence among dakwah's and religious song fans. Various of nasyid groups that appear in spread of this song that become more interest today. Nowadays, local nasyid song is spread with the nasyid groups like Hijjaz, Rabbani, In-team, Saff-One, Saujana, Brothers, UNIC, Senada and others.

Contemporary nasyid is the nasyid that included others instrument in the song, besides of 'kompang', 'bonggo', and 'congga' as far as not opposite to *Sunnah*. Contemporary nasyid and pop song is nearly same each other. The differences between both of them are just on the lyrics and messages. Nasyid is more emphasize on God concept, asking people towards goodness and prevent the badness.

In early era of nasyid, it's rhythm is in form of servant's complaint to the creator (Allah), then it's slowly become livelier and current form. Even 'contemporary' rhythm

could have a smooth movement, but the singer's character and appearance is still looking cool and with good moral.

In aspect of instrumental, contemporary nasyid is using the sophisticated instrument and in variety types of instrument that make the nasyid song more interested to be listen. After the rule that permitted the use of kompang, most of nasyid groups are starting to use it.

Then, they are also found that others instrument that suitable to use in nasyid and '*halal*' as addition rhythm in nasyid. When the instrument is according as *Sunnah* Nabawi, then it's start to combine in the rhythm creative way. Lastly, the combination of the nasyid rhythm becomes a trend that called as "contemporary nasyid".

1.3.3 Pop Nasyid

Nasyid industry today has many of interesting features. The spread of the nasyid industry make some difficulties to the society to differentiate between nasyid and non-nasyid. They are claim those todays nasyid is mixed with the pop song.

This pop nasyid is usually song by Saujana, Nowseeheart and Rabbani groups. One of the most conspicuous elements in pop rhythm is the use of guitar as a main element. When there are most of guitar's used, then it make a problem to the society to differentiate between nasyid and the regular 'pop' song.

This changing is to make the groups of people that not interests to nasyid song are more attract to nasyid and choose it as a better entertainment material. According to them, nasyid song is not just to those who wearing '*kopiah*' and veil, but also to non-Muslim.

1.4 The Roles Of Nasyid

Nasyid songs are not a new trend anymore in Malaysia's music field. Many of nasyid a group was formed in fulfill of music fans asked. Nasyid and high education students life is also not a new trend. The member of nasyid groups that come from local university is actively more at the university.

Nasyid is not just a material to entertain, but it role is as a device of 'jihad' and 'dakwah'. It is a good alternative to speech advice and dakwah for adults, adolescents, young generations and children, especially to Muslim.

Contemporary nasyid is Islamic entertainment that able to attract the young generations and the adolescents to Islam. It stands as a substitute to the song or entertainment that negligible for the listeners or young generations. Contemporary Nasyid more emphasize on lyrics and messages that have the concept of praising the God, asking to the goodness and avoiding the badness. Meanwhile, others entertainment is more leading to unbenefit and sins lyrics. So, the nasyid is important to take part of these entertainments as an Islamic entertainment in Malaysia. Even the original of the contemporary nasyid is missing, but it still could bring the listener in remembering the God and good values.

Beside of the entertainment, the role of contemporary nasyid is also as device of dakwah for all people who are interest to listen contemporary nasyid song. All nasyid groups is agree that their vision and mission in nasyid is for Islamic dakwah. According to them, the young generations' today's is mostly influenced by the western culture. So, the method of "make yourself better and ask others to be better" is used. Based on this method, the groups who are love to Islamic dakwah was establish nasyid group because of the awareness to get well-behaved in society.

For those who interest in contemporary nasyid, they are constantly changing the unbeneficial message to the message that asked people to goodness and avoid the badness. Contemporary nasyid could be clarified as a dakwah device because it is more emphasized on lyrics and message that have the concept of God, praising of God, advising people and others.

The function of nasyid is also as an encouragement of 'jihad' spirit. For instance, the lyric of nasyid entitled "*kami harus kembali*" is sang at Maluku jihad, Indonesia. It works as a force of thousands Mujahidin to get back their land from the *kuffar*. Within zikir and takbir, they are able to defeat Allah's enemies that scorn of Islamic religion and *robbed* of Muslimin owned.

Apart of that, according to dakwah activist and Mujahidin, nasyid is not just an entertainment song, but it is the rhythms of *jihad dakwah* spirit awoken.

1.5 Conclusion

Nasyid can be divided into 3 types that are traditional nasyid, contemporary nasyid and pop nasyid. Contemporary nasyid is a song that is sung by a group and it contains Islamic lyrics. It is not just an entertainment song, but it is a rhythm that evokes a sense of dakwah and jihad spirit. It is also combined with Islamic basics that have a lot of benefits compared to others who neglect entertainment. Contemporary nasyid does not show dance or disco like in clubs, bars or places that are opposite to Islamic principles. Nasyid is more emphasized on lyrics and messages that have the concept of praising God, asking for goodness and avoiding badness. So, the contemporary nasyid is important to take part of these entertainments as an Islamic entertainment in Malaysia.

CHAPTER
TWO

CHAPTER TWO

REVIEW OF THE LITERATURE

2.1 Literature Review

Islam has animated various kinds of arts parallel to the development of its knowledge. This situation makes the arts different from other disciplines of knowledge as we can see through the history of calligraphy, carvings and poems.

Entertainment such as singing is another form of arts in Islam. It plays an enormous role in making our life happy. Almost everyday we entertain ourselves by listening to any kind of music. Although the rhythms and melodies are different from one to another, still they are an important part of our life.

The author had refers to several books, magazines, web sites, articles and different points of view related to topic of 'The Effectiveness of Contemporary Nasyid in Dakwah for Teenagers' in order to make this research as good as possible.

'*Majalah Haluan*' is one of the selected references. This monthly magazine in its May/June edition had discussed about the originality and alteration in today's nasyid. Besides, it also discussed about contemporary nasyid as an alternative to attract the youngsters to Islam.

The first articles talks about the differences between the contemporary nasyid and the one during the era of Rasulullah. Nowadays, nasyid had spread across the country and has its own group of fans.

Numerous groups and bands like Rabbani, Hijjaz, Raihan and Brothers had joined the stream just to make the melody richer of various rhythm and voices (Magazine's editor, Haluan, 2003).

The magazine's editor (Haluan, 2003) said that the growth of nasyid would increase the community's understanding of religious and faith as long as it runs on the right trail. Unfortunately, today's nasyid had become more like pop and other unIslamic rhythm. The usage of banned musical instrument and women's voice had only made it even worse.

The Editorial also said that nasyid during the era of Rasulullah had been permitted based on its role in drives people closer to Allah, tighten the bonds between Muslim and spirited up Muslims to develop the nation.

But, nowadays nasyid had lost its effectiveness as the previous one. The singers prefer to raise popularity, markets and awards by using the religious lyrics and images instead of playing their own role as the messengers. Their responsibilities become more vital as the challenges grew. The lyricists now prefer to talk about young love, and teen's affair than other more Islamic themes. This makes no differences between nasyids and pops (Editorial, Haluan, 2003).

Haluan's Journalist, Abdul Rashid Abdul Rahman (Haluan, 2003) wrote about contemporary nasyid as an alterative to attract youngsters to Islam. Today, teenagers and adults who are the activists of Dakwah movements had joined our nasyid industry. So, we doubt whether they will succeed in bring back nasyid to its own platform.

We must know are the nasyid still as effective as it were before. Back to the history, nasyid is now six years old since its first breakthrough to the contemporary music industry. Nasyid had been an alternative to the unIslamic music for Muslim listeners and those who want a rhythm of peace and calm. The nasyid singers don't want the youngsters to be drowned in the stream of Western music; instead they want to provide a didactic melody to bring them closer to Islam.

Owing to that, the earlier version of nasyid based on the melancholic melody. Then it turns more crunchy and contemporary. In spite of its rocking melody, the nasyid singers are still in their clean and perfect image.

Talking about instruments, the previous one only use percussions like kompong, gendang, and rebana. This situation makes the nasyid looks less interesting, as there are no strings and keyboards. Amazingly, it had succeeded in raising its own group of fans.

Nasyids start as acapella songs where there are no musical instruments at all. It is because they want to avoid anything that brings them closer to maksiat. When a new fatwa enable the usage of percussions, the bands start to seek for instruments that are parallel to syari'at. As a result, they start to mix the melody and then born a new style of nasyid called contemporary nasyid. This rhythm soon becomes a trend to the teenagers (Abd. Rasyid Abd Rahman, Haluan, 2003).

Haluan had interviewed a band named Saff-One about local nasyid industry become Islamic Pop. Mohd Qhalid, one of the band members, said that the most obvious difference between pop and nasyid is the usage of guitar as the anchor. When nasyids start to use guitar or any strings in their music, there will be difficult to the people to classify that one is nasyid and which one is pop.

Fauzanizam, one of the band members Saff-One, said that the pop nasyid born because our nasyid industry had put profits as their main objective. Moreover, Malaysian had been exposed to Western life. So, certain bands will make this group of listeners as their target by making their melody parallel to the westerns. He explained that nasyid emphasis on religious and didactic lyrics and messages. That makes the whole different things between nasyid and pop commercial.

When asked about what a real nasyid looks like? They said that nasyid's messages must be didactic, praises to the God and doesn't have any bad influences. Its music mustn't too hard and the singers itself has to show a good personality as a role model to the teens (Abd. Rasyid Abd. Rahman, Haluan, 2003).

Zainol Abidin Bin Ahmad and Mohd Azizul Hakim Bin Jabar, the AM reporters (Mahasiswa, 2003) had a chance to interview Mohd Jamil Hafiz Md. Yusof, the President of Nahwan Nur Club (NNC), University Putra Malaysia about the perception of the campus community to nasyid and Nahwan Nur Club.

NNC's main objective is to introduce the students to the pure Art of Islam. More than that, NNC wants to provide a new alternative in campus' entertainment activities. Mohd Jamil said that nasyid is the best way to convey the Islam's message to everyone especially to the Muslims (Am reporters, Mahasiswa, 2003) .

A Harian Metro's article discussed about the fight of contemporary nasyid. The fight must go on for the sake of Muslim in entering a new era of challenges. It will help us in balancing between our social life and the principal of Islam.

Considering that certain Muslim didn't want to read even a single word from a religious book, a nasyid song can take over that responsibility to keep the Muslim in the Islamic way of life (Norhadiani Baharom, Harian Metro, 2003).

The author had used various books as references in completing this study. One of them is Art and Entertainment in Islam by Prof. Dr. Yusuf al-Qardhawi (2003). This book discuss about various arts in Islam like Singing and Music, Arts and Calligraphy, Humor and Entertainment, and Plays. The author had focused in singing and music only as this topic related to the study.

He explained that there are various fatwa had been given about singing and music in Islam. Some ulama' said that Islam allows music as long as it doesn't bring any bad influences with no musical instruments at all. Music is allowed to celebrate special moments like wedding day, Hari Raya, and so on. Others insist on that any form of music and singing is totally wrong and it is a very bad offence. The more liberate ones allows us to have any kind of singing, with or without music.

As the discussion is important, the book comes with various views from numerous ulama' and their proofs. There is a principle in Islam that says that everything in the world originally legal, as Allah S.W.T. said in the Holy Quran:

{ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ }

(Al-Qur'an. Al-Baqarah 1:29)

The meaning of the verse: *“It is He Who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmament; and of all things He hath perfect knowledge”*.

This verse shows that there is nothing prohibited in this world except for those which had declared clearly as haram (prohibited). So, the singing and music are legal entertainments as it is a gift from Allah to His servant in making their life happier and merrier. Moreover, there is no proof at all that shows singing and music is prohibited in Islam. Therefore, it is considered legal and forgiven in Islam.

Allah swt said in the Holy Qur’an:

{ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ
حَلِيمٌ }

(Al-Qur’an. Al-Baqarah 2: 225)

The meaning of the verse: *“God will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing”*.

About the verse above, Imam al-Ghazali says that: If one swears in the name of God but he didn’t mean to swear, he didn’t get any wrong with that. So, there are no wrong with singing and music in Islam.

Hence, al-Qardhawi said that not every song is useless. It depends on the singer. Good intention will turn a bad deed to useful one.

As Rasulullah said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ لِكُلِّ امْرِئٍ مَا تَوَى

(Hadith. Al-Bukharyy. The book of belief. #50)

The meaning of the Hadith: "*The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended*".

Therefore, anyone who took entertainment as a way to enjoy his life to the most, he is *fasiq*. In the contrary, anyone who took singing and music as a medium to reach closer to Allah, he did a good deed.

Imam al-Ghazali explained that singing would become *haram* (illegal) on a few factors. First, when the singer is a woman or a girl. Woman is prohibited from showing off their voices to avoid further complication.

Besides, any melody will turn illegal when it use any banned musical instrument. The lyrics itself can turn illegal if there are any words of provocation against Allah, Rasulullah and Islam (Prof. Dr. Yusuf Al-Qardhawi, 2003).

In another reference book named 'Islamic Nasyid' discussed about the development of Islamic Nasyid; pros and contras. Ishom Abdul Mun'im al-Mari (2003), the author of the book pronounced upon damages in today's Islamic Nasyid.

Today's nasyid's melody and rhythm had equal to the western one. Numerous nasyid has no differences than songs like commercial pop, rock, rap and so on. Only its religious lyrics make us called them nasyids. Youngsters seem to love this kind of songs more than the original versions. They wasted their times listening to these songs without even want to think what messages the songs brought (Ishom Abd Mun'im Al-Mari, 2003).

The author had surfed various websites looking for related information. The born of new version of nasyid had forced the society to doubt about its originality. Today's nasyid had been through few phases of revolution and it had been able to breakthrough into the local music industry. Its market grew larger from time to time. Nasyid is no longer an outcast industry but it had become an important and potential one (Fitrahperkasa).

Muslims especially the artists, ulama', poets, and Islamic movement activists are those who worked hard in making nasyid the way it is today. The fight had begun thousand years ago since the era of Rasulullah. Muslims sang a nasyid called Thola'al Badru 'Alaina (The moon had rose between us) to celebrate the arrival of The Prophet at Medina (cybernasyid, July 2001).

Nasyid is a medium of Dakwah in conveying messages to the public. The objective of Dakwah itself is to introduce people to Islam and increasing their understanding of Islam. Hence, when we talk about nasyid or any medium of Dakwah we should consider them as one of the Islam's commandments. There is no doubt that nasyid is legal in Islam but we should emphasis on how to keep it runs on its own trail.

Although that there are critics and comments, we should realize that it is the only way to entertain ourselves without breaking the God's rule. It is the only didactic entertainment ever been known (groupsyadoo/Islah-net/ message).

2.2 Nasyid in the Islamic Perspective

Muslims have different views when talking about music and nasyid. Some of them take nasyid as a pleasure gift from Allah to entertain us. Others think that it is a waste and useless. They said that it would neglect us from our obligation. The third side seems to stand still on the fence (Prof. Dr. Yusuf Al-Qardhawi, 2003: 48-49).

So, this is where the study will go. Generally, a song is a series of words performed with certain melody. Hence, a song will be a good one if the words bring good meanings and vice-versa. Undoubtedly, illegal words will form an illegal song too.

From the eyes of Islam, contemporary nasyids are allowed as the songs revolve around themes like advises, faith, and praises to The Lord and as the musical instruments are *halal* (legal) in Islam.

When we take nasyids as an Islamic entertainment or a medium of Dakwah and as long as they do not make us forget our obligation to Allah, there is nothing wrong to listen to nasyid (Prof. Dr. Yusuf Al-Qardhawi, 2003: 56).

The nasyid singer himself must be sincere in delivering the messages to public. Good intention will turn a useless deed to a good one and vice-versa. Islam never goes against nasyid as long as it didn't bring any harm. Islam appreciates it as a man's natural desire (Prof. Dr. Yusuf Al-Qardhawi, 2003: 85-86).

Majority of the Ulama' said that it is legal to listen to good music and songs. Therefore, there is nothing wrong with contemporary nasyid in Islam. But, when the singer sings to tempt others via his songs, melodies or even his voices it is a whole different case. In Islam, anything that could cause any harm is illegal and strictly banned. So, we must avoid this kind of songs to prevent any further complications.

2.3 The Quality of Dakwah in Nasyid.

Dakwah means an activity to convincing others about a belief (Dewan Bahasa Dan Pustaka, 1994: 263-264). It also means the spread of a religion especially Islam (kamus Milenium, 2000).

Dakwah had a large scope and a wide perspective. It is not bounded with activities like forums, public speaking and etc. Even advises and admonitions are considered as a Dakwah too. Allah S.W.T. said:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ...}

(Al-Qur'an. Al-A'raf 7: 157)

The meaning of the verse: "*Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures),- in the Law and the Gospel;- for the commands them what is evil...*"

As Rasulullah saw said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الإِيمَانِ

(Hadith. Abi Daud. Su-nun Abi Daud. Bab Solat al-Kitab: Juz'1: #1140)

The meaning of the Hadith: *Anyone among you sees the forbidden, so change (propagate) it by your hand, if can't by lip, if still can't change it by your heart, and it is the most weakness faith.*

The verse and *hadis* above shows the urge for Muslims to participate in Dakwah. Despite being an Islamic entertainment, nasyid has its own interesting role in attracting people to understand Islam.

One of the qualities of Dakwah in nasyid is its didactic and admonitory lyrics. Through the lyrics we can mine the treasure of Islamic knowledge. For example, songs like Nama-Nama Rasul, 10 Malaikat, Rukun Islam and Rukun Iman from Raihan are able to help youngsters to understand the subjects.

The melodies and lyrics are much better than other commercial entertainments. It brings good influences and prevents us from doing the wrongs. The singers' decent and well-covered clothes impress their fans to do the same.

2.4 Contemporary Nasyid; Its Advantage and Deficiency.

2.4.1 The Advantages of Contemporary Nasyid

There are pros and contras in every single thing of life. Nasyid is all at the same. There are a lot of positive things in nasyid that can help us to practice the Islamic way of life.

In facing the great challenges in the era of development, Muslims had drowned in the stream of foreign cultures. Owing to that, we must take nasyid as an initiative to save them as everybody will love good music and melodies. Considering that Muslims are no longer interested in reading religious books, Nasyid is the alternative in delivering messages and telling them the do's and don'ts.

Nasyid is not just for the entertainment. It is quiet a lesson of how to love The Lord, Rasulullah, Mother Nature and our mankind. Songs like *Satu Kiblat Yang Sama*, *Alam Rohani*, *Indahnya Hidup Bersama Ilahi* and *Dia Kekasih Allah* teach us the good moral values to practice in our daily life.

The lyrics can emotionally stimulate us to wake up as we had been 'sleeping' for quite a long while. Nasyid is filled with advises and admonitions. The modern elements injection only makes it a more impressive instrument in encouraging the younger generation to extract its messages (Abd Rasyid Abd Rahman, Haluan, 2003).

Nasyid brings people to know Allah, to tie the Muslims bond around them, and to increase their courage to develop the nations. It won't make us leave our obligations or encourage us to do the wrongs.

Nasyid stand us up to strengthen the ummah, impress people to love the Hereafter, to love Jihad, to love syariat and to love Dakwah. Nasyid plays the positive roles in molding our heart into the shape of Islam.

2.4.2 The Deficiency of Contemporary Nasyid

There are some cons in Nasyid. Some of its fans take it only as a free time activities if not as an enjoying entertainment. They waste their time listening to the songs, went to concerts, buy records but they won't take even a single message from it. All they do is for joy, and excitement.

Even worse, the singers didn't seem to carry out their responsibilities. They prefer to use the religious lyrics to raise fans, popularity, markets and awards instead of delivering the messages properly.

The lyrics only revolve around commercial themes like young love and teens' affairs. The In-Team's *Kasih Kekasih* and UNIC's *Hanya Tuhan Yang Tahu* are good examples of that.

When we talking about the rhythm and melodies of today's nasyids, we should realize that it is hard to recognize which one is the nasyid's and which one isn't. Its rocking melodies such as Rabbani's *Intifada* didn't nothing but ruin the good image of contemporary nasyid. Some of them choose to use banned musical instruments like guitars and trumpets. Women singers compete to sell their banned voices as a nasyid singer. That's why people argued about the originality of contemporary nasyid (Magazine's Editor, Haluan, 2003).

These deficiency must been seriously prevented. Contemporary Nasyid must be performing in its original Islamic version. We must get it back to its own trail as a medium to get ourselves closer to Allah. The singers must purify their intention of become a nasyid singer. They should show themselves as a good role model to their fans.

2.5 Conclusion

Nowadays, nasyid had been accepted as another form of music in our local industry. Various bands joined the industry in order to carrying a mission to attract people to Islam. Performed in contemporary version, nasyid had succeeded in raising its own group of fans. Although there are pros and contras in contemporary nasyid, we can't deny that it had succeeded in convincing people to practice the Islamic way of life. They had successfully conveyed their messages via rocking melody and commercial rhythm. Teenagers, children, and youngsters are those who are easily influenced by mass media and entertainment. Hence, contemporary nasyid songs will definitely steal their interests. This situation tactfully shapes their personality to a pure and strong one. It is definitely different from other commercial songs as its message is didactic and teaches people to praise Allah. Even though, it has few weaknesses to be improved.

*CHAPTER
THREE*

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Study Design

Methodology is an important part of every research. Data had been collected in two sources: Primary sources and secondary sources.

3.1.1 Primary Sources

Primary sources are sources which have got from interviews, questionnaires, surveys and observations. I had collected the primary sources around Kota Bharu, the place of the research.

The questionnaires had been distributed to teenagers; boys and girls aged 13 years old to 19 years old. This activity helps me to collect required information and statistics. Besides, the writer held interviews with several individuals about today's contemporary nasyid. This activity was held on the early stage of the research. The interview was held informally with individuals who have useful information about the topic of the research. Few questions had been asked to them. There are about the contemporary nasyid as a medium of dakwah. What is the character of dakwah in contemporary nasyid and is the mesej through nasyid contemporary give a good effective to the teenagers?. Beside that, is nasyid singers now sing to impart propagation or to search to popularity?.